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CONFERENCE REFLECTIONS

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Provided by the Board on Christian Education

For May 16—Malachi Demands Sincere Religion

The Book of Malachi

Three abuses are attacked in the prophecy of Malachi: the degeneracy of the priesthood; the intermarriage with foreign wives; and the neglect of payment of tithes and offerings. In order to get the full meaning of the protest, it is necessary to look deeper than the surface.

We do not need to believe in the sacrificial system practiced in the temple to see the pertinence of the message, but if you are going to believe in sacrifice you must at least be honest about it. To pretend to offer the best, and then really offer the inferior, polluted bread, and lame or blind animals is to reveal the insincerity of your religion. The principle is applicable to religion whether you use the sacrifice or not. The prophet was accusing the people, and especially the priests, of perpetrating a hoax, of being insincere, and of claiming to be devoted to Jehovah, when their actions proved they were interested only in themselves.

Likewise the practice of divorcing of wives and marrying foreign women was an indication to this writer that Israel no longer revered the covenant between Jehovah and the nation. It was an outward evidence of inward degeneration. His message was not so much a judgment of the foreign women, who might be all right as persons, as it was a judgment of Israelites who had lost faith in the promises of God to the nation.

The charge of unfaithfulness because of failure to pay the tithes is to be seen in the same light. Paying tithes is not a magical way of winning God's favor, but it is an indication, or a thermometer of spiritual temperature. People who are deeply concerned about their religion do not have to have pep talks about supporting it. When support falls off, however, it is time to take the temperature again. To Malachi, it was a sign of deep, spiritual decline when men withheld from God the offerings which should have been generously and gratefully given.

Our problem is outwardly different, but inwardly I think it is precisely the same. However we worship God, we must not pretend to give him the best,

and then slyly pass off counterfeit goods on him. We must hold him in such high regard that every relationship of life is seen to have bearing upon one's religious practice, and finally we need to see that there can be no commitment of life which does not touch our possessions. It has been said that if you want to know what a man really believes in, look at the stubs of his old check books.

This matter of sincerity was a major concern of Jesus. You must worship in spirit and in truth; you must pray in secret and not for publicity purposes. You must give alms without seeking approval; you must not say Lord, Lord, but you must do the will of God. And so when Malachi presses back of behavior and demands sincerity, he is building toward one who was to go much farther than he went. This lesson should give us an opportunity to look at our own practices, to see if there is any deception, or any pretense, or any unreality in them.

Questions:

1. In what ways do we offer less than the best in our worship?
2. Is there a tendency to be careless in worship, and is this akin to the polluted bread of Malachi?
3. Do you think generosity is an accurate measure of spiritual life?

RUSSELL E. REES

For May 23—The Temple in the Nation's Life

Ezra 3:10-13; Psalms 84:1, 2;
Ezra 11:16; 37:26-28

A run-down church building indicates a run-down community, but a well-kept church building, with neatly-kept lawn and attractive landscaping usually means that the people who attend there are interested and loyal to the program of the church. The building need not be ornate or pretentious, but if the members are really interested they will manifest it in the care they give the building where they come together to worship God.

That was the basis of Israel's great concern for the temple. The most important thing in their lives was the worship of Jehovah. It was unthinkable that they should worship him in a hovel or in squalor. To have done so would have revealed an irreverence toward God. To have comfort in their

own houses and be careless about the place of worship must have seemed to many of them, as it would seem to many of us, as a kind of sacrilege.

It is true that there came a time when Israel put too much emphasis upon the temple; when they felt that the presence of the temple was assurance of the presence of God, and that the splendor of the temple was guarantee of God's favor to the nation. Jesus was quick to point out the fallacy of a stately temple that housed a stale religion, but it was not the temple which Jesus deplored. It was the fact that people took the temple which should have been a house of prayer and made it a marketplace. He went to the temple with great hope and real expectation, I think, but he was made sorry when he found it to be a place where the base sins of greed and selfishness had been allowed to take precedence over spiritual worship.

There is a certain danger in making our churches too nice, although I doubt if that is our greatest danger. The greater danger is that we shall value too lightly the worship of God; shall allow it to become commonplace and ordinary; to become disordered and ugly. If worship is as important as we say it is we surely are not wasting time when we try to make it the very finest offering of which we are capable.

We should not find it a burden to provide a location and an environment which will combine dignity and reverence and beauty, as the place for our common worship. The fact that Israel wanted a temple with a kind of fierce intensity reveals something about the place of religion in their lives. Religion was not to be the last activity, receiving only the fag end of their devotion and their gifts, it was to be the first and best thing they did.

Just suppose that we were starting again the building of a new West, what would we put at the center? Some communities put a trading post, some a saloon, but the Friends put a meeting-house and often a school house, as Israel put the Ark of the Covenant in the early days, and the temple later. The contribution of Israel to the life of human society on the earth traces to the fact that although they were interested in many things, their central and abiding concern was the worship of God.

Questions:

1. Is a beautiful church building an aid or a hindrance to you in the worship of God?
2. Can you formulate some rules for Meetings to use to guard against their meetinghouses being too ornate?
3. Does the building have any influence upon the community?

RUSSELL E. REES

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Christ is Our Mission

A Message from the Secretaries

THE secretaries of the Friends Central Offices met in a two-days retreat at Winona Lake, Indiana, March 29-31. We met under a deep sense of sincerity and frankness. We came together to examine our personal faith and dedication; to gain a greater sense of mission; to find the increasing power of Christian unity. The responsibility which rests upon us as chosen servants of the Five Years Meeting for giving a spiritual leadership and for possessing a vision of God's will, makes us humble and prayerful. We desire to be more than secretaries of boards. Desk work and the performance of formal duties is not enough. Our search has been for an understanding of the mission of Christ's church—for the gospel that results from personal experience and a divine commission.

IN SELF-EXAMINATION

We confess that we have not achieved satisfactory integration within ourselves nor do we see it manifest as it should be exemplified in a Christian organization. To an excessive extent the measure of success in our ministry has been in the verbal acceptability of the sermon rather than in transformed lives and transformed society about us. Furthermore, the central Christian message of the church is threatened by a labored, formal, and authoritarian dogma on the one hand and a spiritually weakened humanism on the other. We reject these as alternatives.

It is our conviction that there is a positive and aggressive Christian gospel to be declared with power and in the Spirit of our Lord, which is adequate to meet the needs of men and women and which will be more effective in the Christianizing of our culture. It is our duty within the Five Years Meeting to clarify for ourselves this gospel and let it arise as the message of the membership. The membership of the Five Years Meeting will then have a message which they will share gladly with people in all parts of the world.

The Five Years Meeting is to us in no way merely a set of offices in Richmond, but we find that many people think of it as such. There are local Meeting officers who do not know what the work of the Five Years Meeting is, nor even where the offices are located. It is pathetic to us that the Five Years Meeting appears to our membership so often as an institution rather than the means whereby the Friends in our Meetings seek to give added effectiveness to the work

of Christ's church which is committed to us. When the man in the field plows his corn, when a woman in the kitchen prepares the meal, when the doctor examines his patient, and when the teacher meets his classes—the manner in which these are done from coast to coast is as much a true expression of the Five Years Meeting as when a letter is written in the Richmond office. A positive gospel that engages the lives of members and makes them a part of a convincing cause, a moving church, a redeeming power in society will give the Five Years Meeting a mission in our day.

IN SELF-COMMITMENT

We set ourselves to do something about the facts which we have faced. The first approach has been to seek a clarification of the mission of the Church. Christ is central to this mission. He is the mission. Christ calls through the Church, as in other ways, for a complete yielding to the will of God. We believe the church is called to be a universal demonstration of the Spirit of Christ. It is a fellowship of persons who believe in the Lordship of Christ and who seek to be guided by His Spirit. As such, the Church of Christ is of signal importance in our world, for Christianity should and must determine the character of civilization. The church, as a fellowship of people in Christ, becomes the objective reality of the true Christ. It is not an idea, nor an institution, but an experience of believers in union with their Lord.

In the church, Friends are called to demonstrate and witness to the experience back of all symbol and rite, which is before all teaching, ministry, and outreach; and which results from direct relationship with God. We declare the actual experience of Christ in the inner life of men. We witness to the universal fact of the light of Christ that enlightens all men as a divine visitation. The light is for man's rebirth and salvation. We must preach the inward reality of our experience of Christ. Jesus can be called Lord only when he is Lord by actual experience. We are seekers of truth in all phases of life—history, science, and spiritual revelation, and are convinced that there can be no contradiction in ultimate truth.

There is a special mission which rests upon the Five Years Meeting, its membership, organization, and leadership. The members are called of God to demonstrate the essential oneness of His will and Life

among us. It is up to us to have that quality of life and spirit which speaks from one heart to another. The greatest need is for a basic trust and respect for one another's experience of God. Then we must preach the gospel of Christ aggressively and positively. Let us give every possible support to a greater missionary outreach at home and other parts of the world. We must strengthen the heart and hands of our faithful missionaries wherever they are working.

IN THE CHRISTIAN FELLOWSHIP

Facts reveal that local Meetings in the Five Years Meeting are mostly very small, that the largest percentage of them are losing members, and that much good leadership is discouraged by inadequate financial support and lack of Friendly training. It is our conviction that the organization of the Five Years Meeting should be used to a far greater extent in strengthening the life and work of the local Meetings. Wherever Meetings have to be laid down, lack leadership or have special opportunities which they cannot accept for lack of resources, the rest of the Five Years Meeting has a responsibility to assist. How else can the life of our work be maintained and extended?

There can be no minimizing of the importance of Quaker homes in which the very principles, witness and life for which we stand are taught, exemplified and radiated. A shifting of responsibility in these respective phases of religious nurture from the home to some other institution will defeat the Society of Friends, as it will eventually defeat the Christian

cause. Quaker homes consciously accepting the full opportunity for Christian nurture will give us the greatest hope for the future.

The principal areas of function in carrying on the task of the Five Years Meeting are: (1) *Christian nurture* by which the life, faith, practice, and fellowship of the Christian Church and of the Society of Friends are perpetuated, enriched, enlarged, and made effective in each generation; (2) *Missionary outreach* in spreading the Christian gospel and way of life into all parts of the world until it becomes the controlling principle of life and society. It is the task of planting the seed of Christian truth, nurturing it and organizing Christian communities. There are neglected areas in our own country where the Christian gospel is much needed; and (3) *Concern for society* in its total moral, religious, political, and economic life. It is the concern for justice, good government, and well-being of dispossessed persons, the achieving of a warless world and for help to the oppressed and suffering people of the world.

We are convinced that there is a divinely inspired movement toward the essential oneness of the Christian Church. It is demonstrated through adherence to the Lordship of Christ and through willingness of churches to become partners in the work of the Kingdom. Friends can and should contribute to this growing unity of the church universal. This does not call for a surrender of our message, but opens a further channel for its expression.

The Secretaries in the
Five Years Meeting Offices.

Mission Board Takes Advance Steps

By Merle L. Davis

THE main thought of the annual meeting of the Mission Board centered around the new life that will go into our missionary forces this next year in order to reinforce and strengthen our depleted staffs on our various fields so that they can meet more adequately the needs of the people. Among those present were: thirty-six Board members, eighty-seven visitors, ten of whom were former and present missionaries, including at least one from each of our seven fields except Mexico. Sylvester Jones, who recently made a trip to Mexico, reported on the work in that country.

The accompanying photograph pictures a group that was present who will be going to Africa this summer.

ERSAL AND HELEN KINDEL

Ersal and Helen Kindel, together with their children, will go to head up the Industrial Department of the Friends Africa Mission, filling the places left vacant by the retirement of Fred and Alta Hoyt two years ago. Ersal's work will include the responsibility of the management of the saw

mill and posho mill, as well as all industrial activities, the over-all care of the thousand-acre tract of land at Kaimosi not otherwise used, and the supervision of all building, construction, and repair work of the mission and related organizations. This will include the completion of the water system and the installation of the electric system.

Both Ersal and Helen Kindel are well prepared for their work. Ersal is a graduate of Park College, Parkville, Missouri; has done graduate work in Kansas State Teachers College, Pitts-

burg, Kansas; Cornell University, Ithaca, New York; and in the University of Minnesota, at Minneapolis. His experience includes carpentry and electric work during summers, teacher assistant at Park College, laboratory mechanic at the University of Minnesota for seven years, and teacher of industrial arts at Berea College, Kentucky, for the past year.

Helen, daughter of DeElla Newlin, is likewise a graduate of Park College with a major in music and has done graduate work in Cedarville College and Ohio State University. She has experience in high school teaching, book-keeping, camp counseling, and directing of church choirs. They are members of the Minneapolis Meeting of Iowa Yearly Meeting.

Ersal and Helen will be accompanied by their two attractive children, Merlin and Marilyn, and by Helen's mother, DeElla Newlin, who has decided to go with them, but not under the appointment of the Board. After many years of pastoral service among Friends, she will find great joy in seeing her daughter in active Christian service.



Leonard and Edith Wines

PEARL SPOON

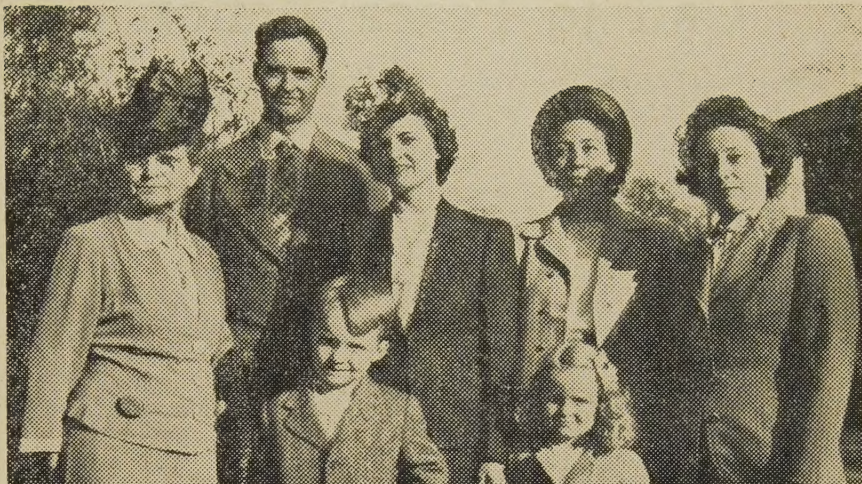
Pearl Spoon will sail for East Africa with the group this summer to serve as teacher in the Friends Girls' School at Kaimosi where she will be an assistant to Dorothy Pitman and, without doubt, will take Dorothy Pitman's place as principal of the school when Dorothy takes her furlough. Pearl is a graduate of Friends University, Wichita, Kansas. Before going to Tennessee she taught at Hugoton, Kansas. Monroe County, however, is the place that she has made the record for herself as she has come to be known as one of the best, if not the best, teacher of the county. Perhaps her outstanding qualification as a teacher there is the fact that she was able to fit into the situation as it was and from that point to do the necessary things to greatly improve educational practice of the community.

GRACE BLACKBURN

Grace Blackburn, a registered nurse, is going to our hospital at Kaimosi to aid Dr. Bond and Edith Ratcliff with the greatly expanded activities which have been forced upon them by the increased desire for medical care among the people. Normally the hospital has from 2,000 to 2,400 in-patients but during 1947 there were 3,000. On an average the total number of dispensary patients has been between 25,000 and 30,000 in recent years, but during 1947 they took care of 37,000 dispensary treatments. Grace will be a great help to those already there in carrying this heavy medical practice. After graduating from high school, she attended a state teachers college in Pennsylvania and finished her nurse's training course at Western Pennsylvania Hospital in Pittsburgh. She had been a teacher for eight years before coming to Earlham College as a nurse at Earlham Hall. She is a member of the Fishertown, Pennsylvania, Meeting.

LEONARD AND EDITH WINES

In addition to those who were present at the Board meeting and whose pictures are shown in the accompanying group, Leonard and Edith Wines have been appointed to have charge of the Friends Bible Institute in Kenya Colony. This is the school which will prepare our African Friends for leadership in the Meetings. Some of these leaders will become evangelists, others, Bible teachers, but the main preparation to be given will be that of eldership. This term is not exactly the same used for an elder in a Friends Meeting in America, although it is not unrelated to it, but applies more specifically to an African leader who is recognized as such because of his ability, good judgment, and high standard of character.



Left to right: DeElla Newlin, Ersal Kindel, Helen Kindel, Pearl Spoon, Grace Blackburn. In front: Merlin Kindel and Marilyn Kindel.

With over four hundred congregations and a membership of nearly 20,000—people who have joined the church without a long-standing, historical background—the problem of training leaders to interpret to the people the meaning of Christianity is one of the most important ones which Friends there have to face. In view of this importance, the Wines will take a year of specific preparation for this training post before going to East Africa.

Since graduating from Cleveland Bible College and Marion College, Leonard Wines has served sixteen years as pastor in four different Meetings in Iowa and Texas. Edith also attended Marion College and has efficiently performed the duties of a pastor's wife during the past sixteen years. She also has a special musical ability including piano and the directing of church choirs. They have four children and are at the present members of the Friendswood Meeting in Texas. Another article will appear concerning them a year from now, just before they go to Africa.

TEACHER FOR MISSIONARIES' CHILDREN

In addition to these mentioned above, the Board also appointed another whose name, however, is being withheld until she has successfully passed a physical examination. She will go out to teach the children of our missionaries in Kenya Colony. Some may ask why the children of our missionaries should have a special teacher rather than to have them attend the African schools. Perhaps the greatest reason is the fact that the children of our missionaries must be educated to fit into our American civilization, while the children of Africa are going to remain in the life and society of East Africa. There are similarities in the two civilizations, but there are so many differences that the

content of the subject matter in many of the studies cannot be the same.

PERSONNEL ON OTHER FIELDS

Not all of the attention during the Board meeting was focused on Africa, although for the past two years we have been looking forward to the sending of a number of additional workers to that country where such a great opportunity lies before Friends. The work on each of the other fields was given a similar proportion of time in the discussion.

For Jamaica, two different families are being considered. One is to serve as principal of the Friends Educational Council and the other is to take the place of Wendell and Faye Farr when they retire late this summer. The Board, however, is not in position yet to announce these appointments.

The problem of personnel in Palestine right at the present time is not that of appointing new people to that disturbed area, but rather the withdrawing of those who are already there in the face of the dangers to which they are and will increasingly be subjected after May 15. All mail to Palestine has been suspended and after May 15 all cable service will be suspended except to the three port cities of Haifa, Tel Aviv and Jaffa. It will be impossible for us to communicate with any who may remain there, at least through ordinary channels of communication. The short term teachers either have or are planning to leave before May 15. We do not yet know what the final decision may be of Willard and Christina Jones, Alice Jones, and Sylvia Clark.

The Board is seeking a successor to Hiram and Janet Hilty who have just retired from five years of fruitful service in Cuba.

(Continued on page 153)

Call to Peace Action

The Peace Board of the Five Years Meeting of Friends met and adopted the following message and program.

FEAR, confusion, and futility grip the hearts of men, from the most influential to the humblest. They see no answer to the power struggle between the United States and Russia but that of preparedness and armament. No thinking person wants war, yet all but a few expect that continuation of the present program of threats, armament—particularly by Russia and the United States—and partial mobilization will lead inevitably to war. Many look first to Christians for leadership toward a constructive alternative, but often they find bewilderment and apathy. Christians must recognize their common guilt in bringing the world to this crisis and repent of their lack of dedication and unwillingness to follow the clear leading of the Lord.

The alternative to war is the way of our Saviour, Jesus Christ. He is not here to condemn the world and cast it into a hell of war, but to save the world and bring men peace. The peace of God is built on law, justice, personal responsibility, reconciliation, and love.

Peace among nations must flow from the love of God through the hearts of men to effective human relationships and institutions. At the personal level this means that men in their own lives must reject all violence, participation in war, and all selfish actions contributing to them. Men must accept the discipline of love for God and all men in every relationship of life. In this spirit, men grow sensitive to the want and suffering of humanity, and minister His healing love.

At the national level this means that men must reject the whole system of sovereign nation-states arming and acting in their own selfish interests. Nations must surrender their "sovereign rights" to arm, to intimidate, to injure and to destroy other peoples. This will make possible the brotherhood of man based on law and justice. Politically this means such steps as (1) disarmament of nations under law and (2) federal world government.

War is not inevitable. Peace is possible if men and nations quickly accept and follow the way of Christ. This is the only answer to the world crisis, the only hope for peace. Friends and all Christians must become God's instruments to transform hopelessness into clear vision, lethargy into purposeful leadership, drift into dedicated action. *With God all things are possible!* Let us

step forth, determined to make real our vision of a new world living at peace.

FOR IMMEDIATE ACTION

A. BUILD THE SPIRIT OF PEACE

1. Preach the Christian answer to the world's need.
2. Earnestly develop the techniques and means to live the life of the Cross.
3. Build a dedicated, grass-roots movement of fellowship cells.
Precede and follow up conferences and mass meetings with disciplined group life.
4. Prayer, study, worship.

B. SOLVE THE UNITED STATES-RUSSIAN CRISIS

1. Just as the chief objective for individual men must be inner peace and commitment, so our chief objective in inter-human relationships is world government.
2. Push world government in our churches, communities and nation.
3. Hand in hand with a crusade for world government, we call for world disarmament to begin, if necessary, even unilaterally by the United States. We call for international control of atomic energy and oppose the Baruch plan as unjust.
4. We call for the United States to:
 - a. Begin peace talks now with Russia.
 - b. Promote personal contacts between students, industrialists, churchmen, farmers, etc. of the two countries.
 - c. Strengthen the U. N. by joining the World Health Organization. Give real support to UNESCO.
5. Work for peace planks to be included in party-platforms this year.

C. PREVENT THE MILITARIZATION OF AMERICA

1. Militarism and conscription should not be faced with the idea of winning a short-term battle, but a long-term opposition because these are the antitheses to Christian principles.
2. In the field of Selective Service we must:
 - a. Continue to oppose passage of any Selective Service and/or UMT bill by every means consistent with Christian principle.
 - b. Oppose the vicious provisions for Conscientious Objectors in some of the proposed legislation and recommend exemption along the British pattern.
 - c. If a bill is passed, work for its repeal.
 - d. If a bill is passed, call, as soon as possible, a conference of Friends

and others to face its implications for men of draft age.

e. Set up a counseling service for young men facing the possibility of draft.

f. Exercise caution that the peace movement not be used by undesirable groups.

THE MESSAGE FROM THE CONFERENCE — APRIL 24-25

Within the Society of Friends there is a danger of becoming parasites upon our own history. It is possible that we are too delighted in uniting the fragments rather than going forth with a positive and vital evangelism.

In a time when great problems face the church and Friends we are called upon to witness to the meaning of life. Where faith is lost, it must be regained. This faith never comes to individuals alone. There is no revival apart from a fellowship. Friends claim a faith centered in the experience of the living Christ. In this fellowship there is no barrier of time and place. The same identical reality of fellowship which has been experienced in other times is available to us now. There is no way to reveal Christ except in this inward and inclusive fellowship.

Throughout this conference we have witnessed to the redemptive, empowering and enduring fellowship in Christ. He is our center. He is our life. He is our way, *now*. The depth and the clearness of our understanding of God is determined in our relationship to Christ. Therefore, we have asked, "How can people come to know Christ?", for this is the first fact in the fellowship.

We can come to a deeper experience of God in Christ if we cease to be complacent in what we now have; do not drift into easy ways; give importance only to important things, and erase all fear of actually undertaking Christian purposes. Meetings for worship will be powerful and significant only when we cease coming to them as a weekly retreat from the world which we have accepted as it is, rather than to gain strength to transform that world.

The church ideal is in the unbroken stream of God's will. It is an eternal and universal fellowship, a type of the Kingdom of God, and an invincible movement. The church in which we work, however—often of man's will, small and insular—has failed again and again, but it is still the most glorious institution in society. Its strength lies in the divine pattern, in its knowledge of its weakness, and in its possession of the gospel that transforms lives. The church's greatest opportunity is to witness to the truth it possesses.

Local Meetings can be effective in their own communities by revitalization of worship, by putting many people to work, and by a great sense of responsibility of persons, one for another. Nothing can take the place of personal witness and loving concern for the help of other individuals. Individuals can find the thing to do which is not being done and do it. A new power can be released in our communities if we have a powerful fellowship in Christ and a deep love for others.

We look upon our troubled time with directness and reality, but cannot commit ourselves to despair. The sins of our culture need not be permanent. We must see the possible passing of our

darkness. In the New Testament group there was a radical unworldliness. We have tried to sell the church to the world and have been paid in the world's currency.

We shall not be able to "carpenter together" the Quaker group. We hope our union can create the ineffable joy of finding God as something greater than individuals have imagined Him to be. Our fellowship will never create a group of like people, but it can be an organism of power, in the Spirit. It is doubtful if we affect the world today unless the Word becomes flesh. We hope small and large Meetings may have a life that will cause a stream of spiritual vigor to cross America.

It is in the Meetings that a strong root system for nurturing Christian individuals who will take personal responsibility in Christian living and work will be realized.

The Christian mission upon Friends is so great that our full cooperative strength is essential. There are things we have to do together. The life that rises in our Meetings must have the channels of Yearly Meetings and of the Five Years Meeting for expression. Together we can spread the gospel of Christ, nurture Christian character, and serve a world in great need.

By the Committee on Message:

CHARLES F. THOMAS

FAITH TERRELL

New Life in Christian Education

The Board on Christian Education

By Elmer H. Brown

RUSSELL E. Rees opened the meeting of the Board with an impressive devotional meditation based upon the 55th chapter of Isaiah. He spoke with prophetic clarity of the real danger of our turning again to certain ancient symbols of the past, without our approximating the depth of the experience which originally called them forth.

Local Meeting Level. The Board considered objectively and creatively many of the problems and opportunities of Christian Education in its sessions. This was achieved by facing them at the level of the "local" Meeting, the "Yearly Meeting" and the "Five Years Meeting." Norval Webb led our thinking, out of his rich pastoral experience, by setting forth some of the failures of our local programs. He also challenged us with a descriptive concern of the positive Christian approach to our large opportunities. It was pointed out that one of the greatest weaknesses lies in the area of the lack of adult cooperation. This may be seen in adult selfishness in the use of facilities, curriculum planning, social activities, service projects and in the use of the best personnel. The Board felt a deep sense of the need for greater willingness of capable adults in training for leadership in Christian Education. We also shared Norval Webb's concern in regard to the need for our pastors being better prepared in the technical aspects of this field of work. A fair proportion of the pastor's time and energies should be allocated to the development of a more adequate local program.

New Materials. The Board was gratified by the results of its first attempts to publish an "all Friends" *Adult Quarterly* and *Teacher's Monthly*. This has involved the unselfish devotion of our regular editorial staff as well as the sacrificial services of numerous capable and very busy Friends across the country. Honest criticisms were faced squarely. An attempt will be made to present all of this material in a manner which will meet the needs of the majority of our constituency. It was generally felt that this was a forward step in the work of our Board. This task is fraught with tremendous possibilities.

Yearly Meeting Level. Orval Dillon spoke of the work of our Board at the Yearly Meeting level. He pointed out that the active and adequate Christian Education program at the local and Quarterly Meeting level was the major concern of the Yearly Meeting Boards. A plea was made for more care in the selecting of Quarterly Meeting chairmen and in consolidating through them the good pieces of work that are being done by local Meetings.

Five Years Meeting Level. Considering the work of Christian Education at the level of its relationship to the Five Years Meeting, Errol T. Elliott stressed the need for closer cooperation between the various Boards. There must be a sense of unity among each of the several Boards if Friends' total impact is to be effectively made. He also stressed the vital need for a spiritual basis for all of our methods, plans and programs. We must keep before us the realization that we are working with God in the changing of the lives of people.

Members of the Board from ten Yearly Meetings were present throughout the sessions in addition to our staff members. Many guests were welcomed and several of them made contributions to the total value of the meetings.

Every member of the Board was urged to become a channel of information to the various Yearly Meetings represented and to their own local Meetings, carrying the word that our efforts toward the payment of our United Budget in equal monthly installments would greatly help our Board to carry out its plans. For several years the first few months expenses have drained our small reserve fund, and projected plans have been crippled. The work of our Board can go forward into fields of greater usefulness only as the whole of the United Budget for our total program is achieved.

Our Theme. In record time, and with a deep sense of unanimity, the theme for the total emphasis of our Board for this coming year was reached. "Walk In Newness of Life" (Romans 6:4). This stimulating passage will be further developed by each of the departments of the Board for their promotional material.

Young Friends. Following two very full departmental meetings the Young Friends gave a challenging report of their activities and plans. It was preceded by a helpful devotional period led by Ralph Cook of New England. Young Friends groups everywhere were encouraged, not only to study further the proposed plan for *Friends Youth Fellowship*, as a unifying program of activities and action; but also to put it

to the practical test by adapting it to their various local situations during the coming year.

Real enthusiasm was shown for the recently introduced program service in the *Penn Weekly* and the Youth Program File. Charles F. Thomas has worked tirelessly in helping to develop these improved services to our young Friends, as well as in the various aspects of the recent Earham Conference. Because of the real contribution which this conference was felt to have made upon American Young Friends, plans have been laid for the holding of another conference of this pattern for the summer of 1949. Folger Hunt of Wilmington is the general chairman for this.

Harold Smuck, minister to Young Friends in Western Yearly Meeting, was named as member-at-large of the Board and as Chairman of the Young Friends Department.

Children's Work. The Children's Department was fortunate in being able to have as their guest and to present to the entire Board Florence Martin of Dayton, Ohio, Director of Weekday Church Schools. She spoke interestingly and with persuasion of our opportunities to develop further a more adequate children's work program. A personal touch of workers with individual children was impressively presented. She urged us to see the challenge of helping our children to be Christian persons now, with a growing sense of their personal Christian responsibilities. As leaders we must be so dedicated that we will see and treat every child as "our child," sensing the urgency of their religious nurture.

Christian Home Life. Family Week was stressed by the Christian Home Life Department. Furnas Trueblood told of the many good pieces of literature available through his department in this area, and of a number of excellent film strips and moving pictures. The Visual Education committee also reported on the many new items that are available for each of the departments. They urged all of us to be on the alert for suitable visual material and to help in the correlation of these findings through our editors so that all may have access to it.

Other Materials. The fourth issue of *Quaker Meditations*, prepared especially for devotional material in families with children, was approved for publication. This was planned and edited by the Chairman of our Board, Cecil Haworth of North Carolina. His thorough and poised manner throughout the sessions made it possible for us to enjoy our work and to cover our crowded agenda.

A bibliography of available material for classes on Church Membership, prepared by the Intermediate Committee, is being made available in mimeographed form by the office. The Editorial Committee was encouraged to continue its concern for a unit on this subject.

Leadership Training. William Hale, of Quaker Hill, presented his concern for the use of their facilities in the area of Leadership Training. He was appointed a member-at-large of the Board and the chairman of this department. Richard P. Newby was appointed chairman of the Adult Department. They are looking forward to an Adult Work Conference during 1949. They also presented a challenging Adult work project for sending Quaker literature to AFSC workers on the continent; which may be further developed into the providing of some foreign language editions for the use of European Quaker Centers.

It was with a deep feeling of our great responsibilities and opportunities that we brought our sessions to a close. We have made some forward strides and genuinely hope to implement our plans so that we may "Walk In Newness of Life."

REPORT OF BALTIMORE YEARLY MEETING (Homewood)

Friends of Baltimore Yearly Meeting assembled in the days of March 24 through 28 for the annual session at Homewood Meeting in Baltimore. In recalling these days together one person has spoken of the "high level of spiritual emphasis and corporate thinking which permeated the entire week." Everyone seemed concerned about Friends, not only as a religious group, but also as persons who are vitally concerned about this business of living when governments seem to choose the way of power; hunger prevails for millions; and many sit complacently, either not realizing the seriousness of our times or perhaps too confused to have much sense of direction.

Joint sessions with Stony Run Friends were again a part of the Yearly Meeting schedule and these occasions renewed our sense of kinship. On the opening day, both groups of Friends gathered in a meeting on ministry and counsel with thoughts centered on the question, "Do Friends really have good news for the world?"

Young Friends met for four discussion groups with Cecil Hinshaw, president of William Penn college, focusing their attention upon the importance of Christian dedication of every phase of

our lives—our participation in work not only of religious significance but also that of gaining a livelihood; our times of social activity; our responsibility as Christian citizens and as Friends. A summarizing thought of these discussions would indicate that the whole of life must be a sacrament if we would fit into God's plan.

For a lively group of juniors, a program including business, craftwork, trips about Baltimore and recreation time was planned under the leadership of Lucille White.

Visiting Friends who shared in the leadership of the Yearly Meeting included Cecil Hinshaw, David Henley, Clarence Pickett, Edward and Ruby Dowsett, Stephen and Alice Thorne and Raymond Wilson.

The second Carey Memorial Lecture was given by Cecil Hinshaw who chose to speak on "Jeremiah, the Quaker Prophet." This prophet, whose message holds significance for the troubled times of today, had learned for his time the secret of living under the shadow of an approaching catastrophe. His strength stemmed from the religion which he knew and experienced as living and vital.

Clarence Pickett's message on the work of the American Friends Service Committee was full of challenge to all Friends, with the emphasis that only through dedication to the life of the Spirit can we affect the course taken by our country. He noted the Nobel Peace Award to Friends' Committees in England and the United States as a vote of confidence in the Christian service given through the two organizations.

In the meeting of Young Friends, William Stuart Nelson of Howard University spoke on "India: Her Problems and her Prospects." Here, again, it was shown that only service in the Spirit of the Kingdom of God can alleviate the tensions and difficulties of a troubled India.

Though these messages were helpful and enlightening, the soul-searching moments for many were the quiet morning meditations when smaller groups gather to seek God's counsel and guidance for the task of living and sharing spiritual food.

There are persons who are not actors, not speakers, but influences; persons too great for fame, for display; who disdain eloquence; to whom all we call art and artist seems too nearly allied to show and by-ends, to the exaggeration of the finite and selfish, and loss of the universal.

EMERSON, in *Address to
Divinity Students*

Friends and the Rulers of People—II

By Frederick B. Tolles

III

IF this situation bears a resemblance to the present posture of affairs between Russia and the West, there is an even more striking parallel between American relations with France at the close of the eighteenth century and our current imbroglio with Russia and, in this instance, a Quaker peace mission was actually instrumental in the prevention of open warfare. In 1798, as in 1948, just a century and a half later, the United States was engaged in a "cold war" with its former ally in a great military struggle recently ended.

France, like Russia today, had passed through a social revolution the implications of which alarmed many in America, and was entering upon a stage of expansion and consolidation. Diplomatic relations between the two countries were actually severed as a result of the so-called XYZ Affair, and the party in power in the United States was vociferously clamoring for war.

In the midst of the hysteria Dr. George Logan, descendant of a distinguished Philadelphia Quaker family, quietly took ship for France and succeeded with surprising ease in carrying his concern for peace directly to the French authorities. Receiving official assurances that France was anxious to restore peaceful relations, Logan returned to his own country and conveyed the message to the President and the Secretary of State. The latter dignitary coldly informed him that the country did not thank him for his efforts, and Congress showed its annoyance at being balked of a war by passing the famous "Logan Act," which made all such pacific missions undertaken by private citizens illegal. President Adams, on the other hand, had the good sense and the statesmanship to accept the proffer of reconciliation that Logan brought, together with similar assurances from other sources, and to resume diplomatic relations, thus averting an unnecessary and unjust war. Although Logan was not in unity with Friends, having been disowned a few years previously, his act was a noteworthy example of the characteristic Quaker way of influencing political decisions.

In recent times the most striking instance of the Quaker tradition of face-to-face relationship with political leaders was the visit of three American Friends to the chief of the German Gestapo after the tragic "Day of Broken Glass" in 1938. The religious concern

This concludes the series, begun in the previous issue, on the responsibility of Friends toward government.

which sent these Friends to intercede for the hapless and friendless Jews made a palpable impression upon the callous and cynical minds of the persecutors, the more so, no doubt, because it was plain that the intercessors were not pleading their own case and had nothing to gain personally or on behalf of their Society from the granting of their request. It is perhaps a condition of the validity of such a religious mission that it should, in a good old phrase, have nothing of self in it—that it should be motivated purely by disinterested love to God and His children.

IV

It is this character that distinguishes the Friends Committee on National Legislation from most of the other Washington lobbies to which it bears a superficial resemblance. The wool lobby, the oil lobby, the lumber lobby—these exist to promote the special interests of the groups that maintain them. The Friends Committee by contrast exists for the purpose of infusing into the atmosphere in which our national politics are formulated—an atmosphere too often befogged and befouled by blind partisanship and greedy self-seeking—something of the concern which Friends feel for the primacy of moral and spiritual values. The general aim of the Committee is "to assist members of the Religious Society of Friends and like-minded citizens to contribute effectively in the process of shaping important decisions by Congress and other agencies of the Federal Government on causes that Friends have at heart."

In its contacts with political leaders and especially in its efforts to facilitate personal interviews between individual Friends and members of Congress, the Friends Committee on National Legislation, far from being un-Quakerly, as some Friends seem to fear, is actually carrying forward under twentieth century circumstances the traditional Quaker technique of focusing religious concern upon the rulers of the people. The Committee could well take for its motto the words of Edward Burrough, one of the first Publishers of Truth: "We are not for names, nor men, nor titles of Government, but we are for justice and mercy and truth and peace and true freedom, that these may be

exalted in our nation, and that goodness, righteousness, meekness, temperance, peace, and unity with God and one with another, that these things may abound."

Likewise it was in keeping with this tradition of personal relationship between the concerned Friend and the governmental official that American and British Quakers should have cooperated in the inter-war years in setting up Centers—Quaker Embassies—in great national and international capitals. The American Friends Service Committee's recent establishment of "Quaker House" near the site of the projected United Nations capital in New York, where representatives of AFSC can meet officials of UN, follows the immediate precedent of the Quaker Center in Geneva in the days of the League of Nations. Its lineage, however, is far older for, as we have seen, the tradition of which it is a contemporary embodiment, was virtually coeval with Quakerism itself.

At times like the present, the rulers of the people are prone to become blind to the interests of humanity as a whole and to act on the basis of narrowly selfish or nationalistic views. They are likely to become thoughtless of human values and to forget that the people whose fate is in their hands are children of God. But their most fatal temptation is to fall prey to fear and to put their trust in warplanes "because they are many" and in atomic weapons "because they are very strong." At such a time, Friends, if they are to be true to the Light that is in them and to the ancient prophetic tradition which I have outlined, have a duty to confront the rulers of this world with the prophetic message once given to Zechariah to speak to Prince Zerubbabel: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

MISSION BOARD

(Continued from page 149)

As has been announced previously, Howard and Margaret Yates will begin on September 1, as pastors of Rafter Chapel in Monroe County, Tennessee. Further word concerning them will be announced later.

Except for Palestine, the attention of the Board this year was directed in a special way to the new life which is going out to our various fields. A number of those present left with the feeling that this had been one of the best of our Board meetings in many years.

THE GERMAN LETTER

From Our Correspondent

This will be the last of my "Letters from Germany" as my time of service there is over and I have now returned to England—an England which seems to be recovering in every way. I noticed particularly this time, for example, that though England has unfortunately reached the same stage of Communist witch hunts and third-world-war pessimism which prevailed in America when I was there nine months ago, yet in ordinary consideration and kindness, little services and public manners amongst strangers, friends or acquaintances, there is a most striking change for the better. In this atmosphere, returning relief workers must pick up the threads of their old lives, readjust themselves in new positions, and put to use in their own little communities the enormously varied factual lessons and practical experiences of the past few years.

* * * *

Before leaving Germany I visited Frankfurt, the capital of "Bizonia" (probably shortly to be "Trizonia") in the American Zone, and saw the A. F. S. C. neighborhood center. I felt again that these centers of friendship and sanity were not only fulfilling in a quiet and unostentatious way one of the greatest needs in Germany but were also setting an example of the type of simple, constructive work and lasting values that are needed in this desolate land still unable to get off the mark and stand on its own.

* * * *

I asked a friend of mine, a Quaker, whose job with the American Military Government was coming to an end, what he intended to do next. He told me he had felt the desire to help in the administration of the Marshall plan in the recovery of Germany, which many of us have felt has been needed for so long to relieve the general standard of living. But after much searching he feels that he cannot conscientiously take part in this administration because of its increasingly obvious and underlying military entanglements and implications. We must, he felt, refuse to take sides or do anything to help widen the gap between East and West. This gives considerable food for thought. He, too, felt that it was hard to pull up one's roots and leave Germany at a time when one can see that she needs more than ever the continued help from concerned people, for her own reconstruction has hardly begun.

* * * *

In Berlin the four-power Control Council has broken down though, as

General Clay remarks, this will make little actual difference to the complications that already exist. The tension increases, however, as the two sides shriek hysterically at each other across the Brandenburg gate. Insecurity and uncertainty become part of daily life, and rumors help the rot by growing and spreading as quickly as molds. The fall of Czechoslovakia obviously shook the people, but the attitude of many, as they turned to the West was, "Well, we told you so; Hitler was right. Now what?"

In each zone there is a slowly mounting tide of bitter, but as yet still negative resentment and disillusionment against each of the occupying powers, which differs radically from the atmosphere in Berlin. An incredibly mild winter saved us, all from many tragic disasters. Many think that the promised monetary reforms, when the Reichmark again receives a stable value will, like a magic wand, wave away many of the present shortages and difficulties.

Meanwhile the minds and the stomachs of young and old remain unsatisfied. Officially, from the rations, it is just possible with difficulty to get one thousand calories a day. The cry of the youth is, "In what can we believe?" There is nothing to fill the vacuum but nihilism, existentialism, communism, nationalism, or other undesirable—isms.

* * * *

"Do you really think there will be a third world war?", I am asked wherever I travel. My answer to this is that the hand that crucified Christ, the hand that killed Gandhi is ever ready to strike at the pure and innocent. It is the children of the world who suffer. Whose is the hand that is raised against them but yours and mine? Not governments, that notorious excuse, for ultimately as individuals each one of us is responsible. It is for you and me then to stop it, to take our share of the guilt, and to be prepared not necessarily to die for freedom and democracy, or Christian values, but to live wholehearted, dedicated lives for the one true peace of His Kingdom, and for that of God in every man.

* * * *

Before ending this letter I should like to take the opportunity of thanking all my friends, known and unknown, who have responded so generously to my articles, and helped in our work in Germany. Hardly a day has passed in which a parcel and a letter has not arrived from America—mounting up to nearly half a ton of supplies and much more in good wishes, interest, and encouragement. This has been a constant source of inspiration to us all. The fu-

ture looks black, indeed, but we have a faith and a vision and a message of good news which is desperately needed and which we have tried and will try to share with all men that they, too, may truly know whence the peace and the Life comes.

HUGH MAW

March 20.

107 Middleton Hall Road
Kings Norton
Birmingham 30, England

THE MORAL ANSWER

Here are excerpts from an address by Clarence E. Pickett to the National Planning Association. The audience rose and applauded at the end of his address. Taken from the N. P. A. printed report.

"I have never lived in a time when there seemed to be as much anxiety on the part of good people; an anxiety that sometimes merges into fear.

"I think I can understand that. This country has suddenly, without plot or plan, reached a new position. The State Department did not lay a deep-seated plan to land us in the middle of the world as its most powerful nation. It just happened to us; and here we are.

"We do not quite know how to live with these facts. Most of us have a sense of moral urgency and profound personal and group and national integrity which we don't know how to express.

"I begin to see it more clearly when I think in very simple terms." Clarence Pickett then described his reaction, while a Kansas farm boy, when his father in a very difficult situation unhesitatingly made the "right choice" on a moral issue which deeply affected the family's material prosperity. Mr. Pickett said that he has prized that moral decision by his father all his life as "the richest heritage that a boy could have. Moral values begin to emerge, not when you discuss the philosophical meaning of morality, but when the people see it, when they understand it, and when they would give anything to be a part of it. . . ."

"The moral and human values are especially important in administration of the European Recovery Program. That is because—if I understand the Europeans right—there is a good deal of anxiety on their part. . . . They fear that if we do appropriate funds we may dominate them, that with our skill and emphasis on planning and technology, we may forget that human spirits and human lives are the central value. . . .

"The Frenchman, Italian, or German, or whoever he may be, wants to be considered a man with human instincts and moral integrity. I shall grant that

Religious Favorites for Spring Reading

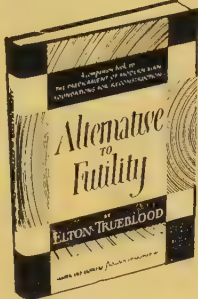
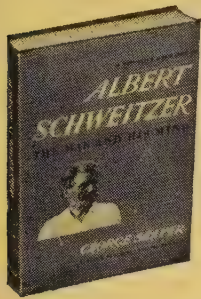
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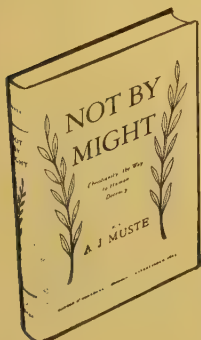
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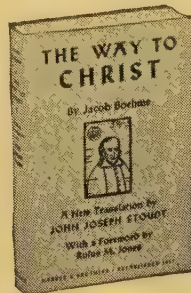
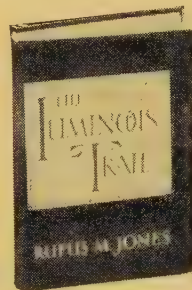
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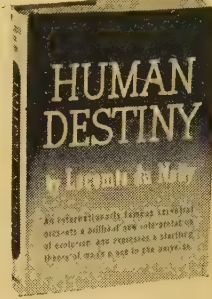
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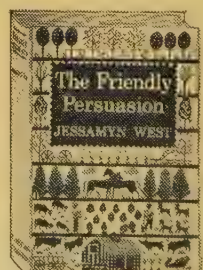
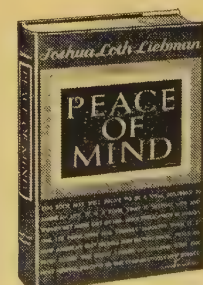
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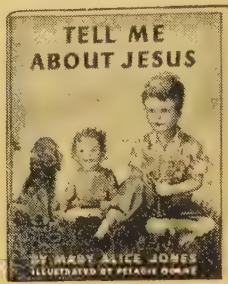
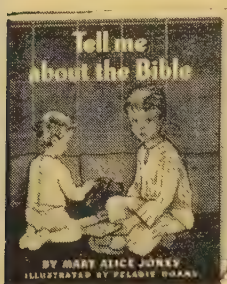
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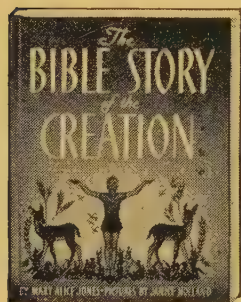


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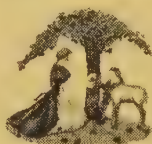
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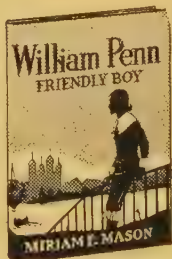


Mabel Leigh Hunt
Drawings by Elsie Becholt

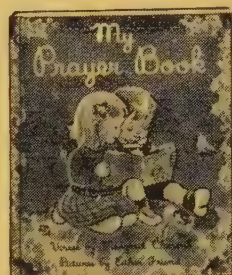
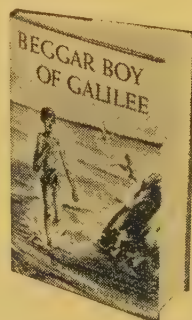


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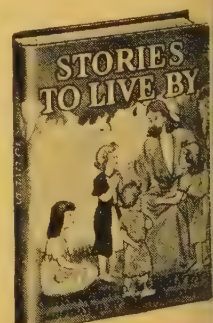
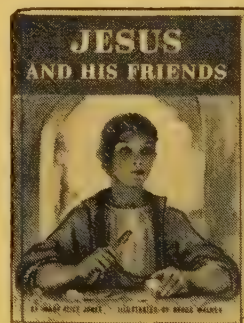


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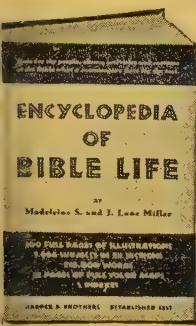
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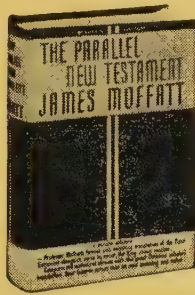
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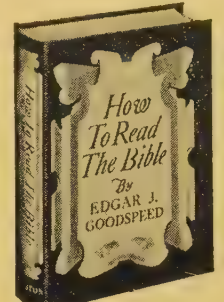
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the pressures exerted upon many peoples in many countries have all too often stamped out most decent moral instincts and left the one of self-preservation — the cry for food and shoes and clothing and a bit of heat.

"But we, as a privileged group of people, must not take advantage of people in that frame of mind. We must have the patience to understand and share their spiritual and psychological difficulties. We must not bid for their political loyalty. Human nature is at its worst when it is put on the auction block. . . .

"Our great job is to find the ways to take the words *morality* and *spirit* out of the area of philosophers' discussions and get them down into the warp and woof of conduct . . . If we can do this, then I do not worry much about what the people who aspire to political supremacy may do. . . .

"People like you who are here—most of you men and women with a good deal of responsibility in your jobs and communities—can bring about significant demonstrations that things can be done without any other concern except that they are morally right.

"If you do, we shall start a new climate, a moral and spiritual climate, in which great programs of mutual assistance can thrive and come to a happy realization."

KANSAS PASTORS' ALLIANCE

The Pastors' Alliance of Kansas Yearly Meeting was held in the Friends' church at Liberal, Kansas, April 19 to 22, with LeRoy Thornburg as host pastor. Richard Taylor, pastor of The Church of The Nazarene, of Eugene, Oregon, was guest speaker. His messages were designed to enrich the pastor's life. Mr. Taylor has a good delivery and manifested a fine spirit of love.

The Yearly Meeting superintendent, Frank Davies, had a class each morning on "Church Administration." Professor Lowell Roberts, head of the Bible Department of Friends University, conducted a Bible study each morning, using the book of Isaiah. Fred McKinney, pastor of the View Point Meeting, spoke Tuesday afternoon on the subject of "Preparation for Evangelism," and Merle Roe, pastor at Haviland, presented the subject of "The Art of Exposition" on Wednesday afternoon. A half-hour worship period each morning and afternoon was led by various pastors of the Yearly Meeting. The note of evangelism was appreciably emphasized throughout the Alliance sessions.

Archie Seller was elected to succeed Val Bridenstine as president for the coming year.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Not Only Music, Signora! By Winifred Percival, Foreword by T. Edmund Harvey, John Sherratt and Son, England, \$1.75.

This book is an inspiring story beautifully told. Winifred Percival and her husband, Arthur Percival, are professional musicians; she a pianist and he a violinist and member of the Halle Symphony Orchestra. The book tells the story of their concern for and friendly ministry of music to the men in the prisoner of war camps in Great Britain.

The author came from an international background, being born into an English family in Fiume, on the line between Yugoslavia and Italy. During the First World War her father was imprisoned and the family treated as enemy aliens. She learned to use the Italian language. All of this helped to prepare her for the concern she later had for the Italian prisoners in England during the late World War.

They brought more than music to the prison camps. They brought a feminine voice, their native tongue and native folk songs, and most of all they brought the universal language of good will and brotherhood. It is a story which all lovers of peacemaking might well read, and it is drama which can be followed with joy.

JAMES R. FURBAY

William Penn and Our Liberties, by William Wistar Comfort, published by Penn Mutual Life Insurance Company, Philadelphia, 1947. 146 pp.

This book, published to celebrate an insurance company's centennial, has been put in libraries and is not for sale, we are told. It is a beautifully made book: paper, type, illustrations and end papers are all an unusual pleasure in these days when the high cost of printing does the appearance of our books so much harm.

The contents, written by an authority, call attention again to the great contribution of Penn to the thinking that founded our liberties, now so gravely threatened—by no one so much as ourselves. William Comfort quotes Thomas Jefferson's statement that Penn "was the first, either in ancient or modern times, who has laid the foundation of government in the pure and unadulterated principles of peace, of reason and right."

Penn based his own laws on Magna Charta; he held the form of government unimportant, provided it had the

consent of the governed. He never lost sight of the fact that to the good, government in any form needs good men, and humble listening to God makes good men. His own famous words written from jail are quoted again, "My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man." And for a guide in government he later wrote in *Fruits of Solitude*, "Let us then try what Love will do; for if men did once see we love them, we should soon find they would not harm us." The author more than suggests that Penn, wise in so much else in government, is wise here, too.

William Comfort reminds of the heavy anxieties Penn carried — "No cross, no crown." It is a good book for Quakers today.

CATHERINE BRUNER

John Frederic Oberlin, by Augustus Field Beard, is like a spring tonic to pastors, church and Meeting workers, and community-minded citizens. John Oberlin, after whom the college in Ohio was named, filled his life span from 1740 to 1826 with such active participation in the improvement of his parishioners and community that his record of accomplishment has never been surpassed. A grand book for reading aloud and discussing afterward! It will inspire you to go out and "do or die." Only thirty-five cents a copy at the Rural Life Association, Quaker Hill, R. R. 28, Richmond, Indiana.

CAROLYN COX

This Man and This Woman, by Frederick W. Brink. Association Press, \$1.50. Here is a book that can be certified as intimate, honest and reverent. It is a book primarily for young married people or those who contemplate marriage. It will be rewarding to older couples as well.

Poems for the Great Days, by Thomas Curtis Clark and his son, Robert Earle Clark. Abingdon-Cokesbury Press, \$2.50. Under this title a new anthology of verse has been assembled covering twenty-eight special days and holidays of the year. The poems are modern, contemporary, and near contemporary. They are essentially religious in nature and will have particular value for church leaders, as well as for fireside reading.

A pamphlet, *Community Help on Pastoral Problems*, has been prepared by the Federal Council of Churches, 297 Fourth Avenue, New York 10. It will be helpful particularly for pastors. Order at twenty-five cents from the above address.

The Devotional Life

"WE WOULD SEE JESUS"

All the way from the country of the living Christ, across the years and the oceans, people of every nationality and race have repeated these words—if not in words, then in the inner directed acts that reveal themselves as part of their inner hunger. Artists who have pictured other truths have tried to put on canvas their conception of the beauty and poise of the Christ. Some have pictured him with light hair and blue eyes, while others have given him dark eyes and a dark skin. All of the artists agree on one thing—they picture him as peacefully composed. Only once have I seen a portrayal of an excited Christ and then we were never given a glimpse of his eyes or the set of his countenance.

The world is not anxious to see an excited face in these troubled times. Composure and love as they shine from the face of the Christ will always soothe that which is troubled and bring hope to those who are confused. We love to look at the paintings of our Lord, for all of them portray an inner patience and understanding that ministers to our need of confidence. My favorite picture of the Christ is by Hofmann and is named "I am the Way." His eyes look into your very soul and, as you look into his, fear and doubt seem to depart and in their stead you find that which stills the inner conflict and a strange peace takes over where discord reigned.

The world is still seeking to see Jesus. Gandhi caught visions of him and, even though he was never able to see him clearly, he was able to put into living action those beauties that he had caught. He said that he longed to

know him, but he did not want our kind of Christianity. Some way we had blurred the picture. We have shown sects, professing religion, that have torn at each other's throats, seeking to find first place in his kingdom. The smoked glasses, that we have used in showing Christ to those about us, have sent them away in doubt and confusion. People are anxious to see Christ lived out in lives that have had selfishness taken away, and have dedicated themselves to his way of love even though that way led to physical suffering, social condemnation or religious intolerance.

One generation, one community, or one life that is willing to lose itself for the sake of the Christ, will do more than any other thing to bring him into a perfect picture. People want to see Jesus, and we can show him to them if we are humble enough to lose ourselves in him and so live out his poise, his brotherhood, and his love.

ERMIN C. PERISHO

PSYCHOLOGIST GIVES FORMULA FOR HAPPY HOMES

By GEORGE W. CRANE, Ph.D., M.D.

Consulting Psychologist, Newspaper Columnist, Chicago, Illinois

In the past decade, I have received over one million letters from readers of my daily syndicated column, "THE WORRY CLINIC," and am deriving my conclusions both from this inside view of these contemporary American homes, as well as from the thousands of patients whom I have counselled in the past twenty-five years.

Emotional insecurity is regarded by us psychologists and psychiatrists as the greatest single tragedy in the personality development of youngsters. Divorce; bickering between Daddy and Mother; and lack of tangible signs of

affection, such as hugs and kisses when a child goes to bed or leaves for school or to attend a summer camp—these all promote insecurity.

The psychological formula below is fairly evident in its varied psychological ramifications, though some of these points might warrant many specific cases to document them more fully.

National Family Week warrants the attention of everybody, for Jesus loved children and wanted them all to have HAPPY homes. But a truly happy home should include: Daddy; Mother; two or more children; a puppy or kitten; tangible *daily* evidences of affection, such as hugs and kisses, plus kind words of praise, not only between the parents but also between them and the youngsters; family attendance at Sunday school and church; family recreation at least *once per week*; and home ownership, where children have a yard.

The virtue of prosperity is temperance, the virtue of adversity is fortitude, which in morals is the more heroic virtue. Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction and the deeper revelation of God's favor—the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon . . . certainly virtue is like precious odors, most fragrant when they are incensed or crushed.

FRANCIS BACON in *Of Adversity*

Freedom is the name of virtue: Slavery of vice . . . None is a slave whose acts are free . . . No man is free who is not master of himself.

—Attributed to Epictetus
(First Century)

SILENT WORSHIP

This morning God was with me
as I stepped across dew-silvered grass
to hang my washing on the line.
For, lo! I saw a flowering bush,
tipped and fired with crimson buds,
burning in the sunshine.
Within my heart I heard a voice:
"Is this not holy ground?"

On busy washday mornings, time is short;
and so I did not stop
nor yet put off my shoes,
but worked the morning through—
conscious of His presence.

FLETA PIERCE NEWLIN

THESE AND MORE

I love the jaybird's raucous cry
Beneath a changing April sky;
A luna moth's pale emerald sheen;
The pungent tang of wintergreen;
The smell of spruce at Christmas time,
Of home-made butter, sage and thyme;
Licorice in penny sticks;
Poems that make the heart do tricks;
A visit to the city park;
Sound of leaves stirring in the dark;
But best of all I love to see
A dogwood kiss a redbud tree.

MARY BYRD GRAVER

"...NOT BY MIGHT

NOR BY POWER,

BUT BY MY SPIRIT..."



This display was printed in the "New York Times," April 21, and the "Philadelphia Inquirer," April 29.

THE world is aghast at the dread prospect of the United States and Russia competing for military supremacy.

This need not be; this must not be. War, or militarism to forestall war, means ultimate ruin for all. The American Friends Service Committee believes peaceful relations are possible between the United States and Russia. We do not minimize the issues that now exist between the two countries, but neither do we believe that war would settle these issues. It would only intensify them. We call for a faith that other means can be found which could lift us to a new level of life in which war is outmoded.

The world is ready to be quickened by a new spirit. It begs to be assured by reconciling deeds rather than words that under God there is one humanity. The hearts of men can still be kindled by a new vision of man's common and unfinished task—the building, under law, of a true parliament of nations.

The peoples of the world *want* peace. Freedom from fear and from violence, freedom from threat and from counter-threat, freedom to test the validity of ideas in daily life rather than on the battlefield, are what all nations want. Quaker workers in Europe and Asia tell us with one voice that people everywhere want to draw on America's faith in the future—not on our arsenal of weapons. This yearning of all people for a new approach to international affairs is the solid rock upon which the peace of the world can yet be built. If America has tried and failed to gain peace, now is the time to try again. Let us be infused with new faith. From the ashes of our frustration and despair, let us rise with new determination to solve our differences with Russia in peaceful ways and in terms that will build a truly united world.

Here are three steps which we believe are a beginning in this new direction:

I. BEGIN PEACE TALKS NOW. Let a group of leading American citizens meet this spring to formulate proposals for a general settlement of our outstanding issues between the United States and the Soviet Union. Let these proposals be widely debated and then laid before the American

and Russian heads of government, urging that they meet again in new faith and with a fresh spirit.

II. STRENGTHEN THE UNITED NATIONS. Let the United States demonstrate now, in action, its loyalty to the United Nations and its determination to strengthen it as an instrument of world law and order. We believe Russia would respond to such a move. Let the United States join at once the World Health Organization and put adequate financial resources behind the International Refugee Organization. With a new burst of faith let us begin to put substantial funds into the instruments of peace instead of into vast military expenditures in preparation for war.

III. PROMOTE PERSONAL CONTACTS. Let American private organizations with experience in international affairs unite in undertaking a large-scale program to promote intercultural understanding between the United States and Russia. Let us make a new effort to arrange the exchange of students, writers, religious leaders, and industrial workers. Americans and Russians need to see themselves as they are seen by each other.

The American Friends Service Committee believes that there is widespread support and the Divine Assistance to sustain those who will embark on such a course.

"... Not by might, nor by power, but by my spirit..." can men escape the dreadful consequences of unceasing strife.

AMERICAN FRIENDS SERVICE COMMITTEE
20 South 12th Street
Philadelphia 7, Pa.

DEAR FRIENDS:

- ☐ I share your conviction that issues between the United States and Russia can be solved by peaceful means.
- ☐ I disapprove of your statement.
- ☐ I desire further information elaborating the points in your statement.

NAME _____

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AMERICAN FRIENDS SERVICE COMMITTEE (QUAKERS)

PHILADELPHIA, PENNSYLVANIA

.. Correspondence ..

FROM OUR READERS

FOR "RELIGIOUS" SOCIETY

Editor, THE AMERICAN FRIEND:

Is it a sign of these secular times that even Friends usually speak and write—even in THE AMERICAN FRIEND—of "the Society of Friends"? If Friends are still concerned that we practice and propagate the teachings of Jesus and the love of God, should we not be sure that we do so as members of the Religious Society of Friends? Our Quaker testimonies stem from our religious insights as Christians; the movement which for us is their guardian is more than a society—a fraternal order—it is a religious fellowship.

With the increased dilution of religious concerns into rationalistic statements, it may well be that the best way in which Quakerism as a way of life can speak to the condition of its adherents and of all mankind may be through the encouragement of organic Christian communities—such as the church-centered Amana villages in Iowa. Surely it is our present need to merit our designation: The Religious Society of Friends!

FRED NORA

* * * *

THE STRANGER

Editor, THE AMERICAN FRIEND:

The meeting for worship had just begun in the Friends meetinghouse on the corner of Vine and Walnut Streets in Berkeley, California, in the morning of First Day, the fourth of the Fourth Month, 1948, when a tall, distinguished-looking man in a light grey suit entered. He seemed to be in his sixties, and he sat down in one of the front rows, facing the open fireplace in which a bright fire was burning.

There was a long period of silence in the meeting that morning. A few brief messages were offered, and then the distinguished man rose to speak. He said that he was a total stranger and that for the past fifty years he had been seeking for the truth. He told the Meeting that he had come to seek the silence which he could not find in the ordinary churches, and that he felt the truth expressed itself in the silence. He then added that he had come to feel that truth was found in many diverse groups and that all of them possessed some of the truth. This was the gist of the tall stranger's message, and he sat down.

When he left, I asked the unknown visitor to write his name in the visitors' book of the Meeting. I shall not divulge his name; but he told me that he was a retired Army General; that he had

been a teacher at West Point for many years; that he had been in a Japanese prison during all of World War II; and that he had always been interested in the Quakers.

Then he bade me good-bye and walked away, bareheaded and erect, down Vine Street where a gentle breeze was coming in from the Pacific.

A strange incident had happened in the twenty-five year long history of the Berkeley Friends' Meeting. Or was it so strange after all?

PETER GULDBRANDSEN

1425 Milvia Street,
Berkeley 9, Calif.

* * * *

WE TAKE A BOW!

Editor, THE AMERICAN FRIEND:

For a number of years I have subscribed to THE AMERICAN FRIEND. Its articles have been most enlightening in many, many ways.

Since 1923, I had been associated with the late William Wade Hinshaw. His contribution to the perpetuation of Friends' records is well known.

Prior to my contact with him I had received through the mail from their kindly, aged custodian, the late Reverend Calvin Jones, the records of New Hope and Lost Creek, Tennessee, Meeting. At that time I was teaching in Lafayette, Indiana. When I received those beautifully-written records, beginning about 1795, I knew they must have been written with a quill pen, on paper imported from England. I was so awed by their casual trip in safety through the mails that I carried them to the writing supervisor, Mr. Bichtenkircher, well known in N. E. A. circles then. He was glad to carry them to every room at Lafayette for the children to see. On the second page were entered the families of William and Margaret Hunt Hinshaw, and Samuel and Kezie Worrall Ellis, my great-great-grandparents; the Beals, Bales, and Mills families to which I also belong. For years I had done genealogical research on my ancestry. I was greatly helped by Rev. Ezra Hinshaw of Iowa, and it was through him that I learned of the late William Wade Hinshaw.

Not long after this I contacted William Wade Hinshaw and suggested that these records should not be trusted to the mails; their legibility was fading; the paper growing frayed. We got Rev. Jones to let us send them to William Wade Hinshaw who had them rebound and treated for preservation and got Rev. Jones' permission to send them to the vaults at Richmond. Meanwhile I had been buying records from Miss Worth at Guilford College frequently. I suggested to Mr. Hinshaw

that it would be cheaper to get them all copied, and from this suggestion grew the encyclopedia of Quaker genealogy.

That is not all the extra interesting things that have grown from my subscription.

In Haddonfield, New Jersey, at 200 South Atlantic, lives W. P. Norris who, for a half-century, has kept scrap books of centenarians. I clip all items for him and also any others I see. I also clip any items on Abraham Lincoln and send them to the Lincoln Foundation at Ft. Wayne for their scrap book. I clip the obituaries and memorials for my own work in Friends' genealogy, and the paper then is given to a Sunday School teacher for your advance lessons.

When Walter Woodward had his touring stories I clipped those and sent them to Mrs. Robert Law, 14 Copse Edge Avenue, Epsom Surrey, England. We exchange information on our countries, and quite often I send her articles you print.

I want you to know that, for many years, your paper has helped others through one subscriber.

EDNA HARVEY JOSEPH

Jasper, Indiana

THE CAPE MAY CONFERENCE

The Central Committee of Friends' General Conference is extending an invitation to all Friends to participate in the sessions of the Conference at Cape May, New Jersey, June 25 to July 2. The theme is "A Living Faith for Today's Needs." Speakers announced on the Advance Program include William Hubben, editor of *Friends' Intelligencer*; Henry J. Cadbury, Harvard Divinity School; Bliss Forbush, Baltimore Friends School; Patrick Murphy Malin, Swarthmore College; Stephen J. Thorne, recording clerk of London Yearly Meeting; Dorothy Tilly, member of the Civil Rights Committee; Allan R. Freelon of the Fine Arts Department of the Philadelphia schools, who was lecturer for the AFSC this spring; Garfield V. Cox, University of Chicago; William W. Biddle, Earlham College; and Horace Mann Bond, president of Lincoln University.

Invitation is being extended to the young Friends who were at the Young Friends Conference at Earlham College in 1947 and, through them, to other young Friends. A special program is being planned for about two hundred and fifty young Friends of high school age and about two hundred and fifty still younger people in the Junior Conference, which includes kindergarten and nursery school.

FOR FRIENDLY ACTION

STRATEGY FOR WORLD PEACE

Formulated by Churchmen

The churches of the nation were called upon by a group of one hundred and twenty-five leading churchmen from twelve denominations and twenty states, meeting in an emergency session in Washington, D. C., April 6-8, to take immediate action to oppose "the effort to put the United States on a war-time basis," and to restore to civilian leadership the policy-making powers of the Government.

In a program which called for a national movement, directed toward Congressional action, the churchmen asked for the defeat of Selective Service and UMT; the advancement of peace through the development of the United Nations; the continuance of the "policy of sincere and patient negotiation without threat of military force;" United States leadership for world-wide disarmament under law; "fresh efforts to find a basis for the control of atomic energy under the United Nations;" and the utilization, as fully as possible, of international machinery in carrying out the European Recovery Program. Early passage of legislation supporting entrance of a fair share of DP's, and Congressional approval of the World Health Organization, three-year extension of Reciprocal Trade Agreements Act, and re-enactment of grain controls for non-essential uses were also advocated.

GRASS ROOTS ACTION

The churchmen, not content with the adoption of basic principles, created a national strategy which is intended to reach the grass roots. Local churches are being called upon to begin immediately an expression of individual opinion through letters, a door-to-door peace information service, and the utilization of all forms of communications to broadcast the message of realistic peace.

"It is our purpose to establish immediately a national movement to carry out the principles which we have adopted at this conference, this movement to be channeled through all existing agencies now organized, by the various Protestant denominations, to further the interests of world peace. It will also be coordinated into the peace programs of such organizations as the Federal Council of Churches and the United Council of Church Women. It will utilize all means of communications. The movement, while operating

on the national and state levels, will be centered chiefly in local communities," the strategy report said.

UNDERGIRDING PEACE

"We call upon the American Government and the American people to take vigorous leadership in applying principles of love, law, justice, and moral responsibility," the churchmen said. "We call upon all Christians to undergird the program for peace in confidence and faith that, empowered by God, they will speak with clarity and force to their representatives in Congress in order that our national action may be directed toward the peace of the world."

They challenged the nations of the world to give up a portion of their national sovereignty in the interests of lasting peace.

"We believe the foreign policy of the United States should be based upon the determination to achieve peace through developing the United Nations rather than upon unilateral diplomacy backed by military might," the report declared. "World peace demands that nations limit national sovereignty in a world system under law. We believe, therefore, that American policy should have as its objective the patient, persistent development of the United Nations in the direction of some form of World Government."

While supporting the ERP, the churchmen said that "we believe that no aid program should be tied in with military purposes, but related so far as possible to the organized agencies of the United Nations such as the Economic and Social Council where no veto exists. We recognize that the solution of the world's problems makes imperative increased sharing and sacrifice to an extent not yet contemplated by our citizens. The real enemies to be overcome are hunger, poverty, desperation, and chaos. A large section of the American people have thus far failed to align themselves with the suffering of others. The challenge of the emergency is for Christians to make the essential sacrifices that all mankind may share in the human dignity that we cherish for ourselves. It would be far wiser to utilize a large proportion of the American budget for such needs rather than to dissipate it in military re-armament."

The complete texts of the reports on principles and strategy follow.

THE OLD AND THE NEW
With Emphasis on the New

We are one issue late—we promised the final figures on receipts for the 1947-48 budget for the previous issue—we didn't quite make it, but here they are. We increased our actual giving by \$421.67, but on the basis of percentage of budget only 83.07% as compared with 92.8% last year. The total receipts were \$91,376.37 received from Yearly Meetings as follows:

Baltimore	\$ 4,426.13
California	151.50
Canada	50.00
Indiana	28,763.61
Iowa	15,705.89
Nebraska	2,796.29
New England	2,707.58
New York	3,021.20
North Carolina	7,635.88
Western	19,031.83
Wilmington	5,100.61
Kansas	1,066.20
Other sources	919.65
	\$91,376.37

Because we did not raise the full amount of our budget (\$110,000), work of all boards has had to be curtailed, but the fiscal year is closed and we must look to the tasks ahead.

After very careful consideration and pruning of askings of our boards and committees, the new budget was adopted. It calls for greater effort and more sharing on the part of every one of us—but it represents what each representative of our Yearly Meetings feels is the amount which must be received if we do creditable work in Kingdom building for 1948-49.

We ask that you consider carefully this new budget. We ask you to make it *your personal concern*. We ask that you begin now to do everything you can and keep steadily at it throughout the year. Here is the new budget:

Mission Board	\$ 80,000
Christian Education Board ...	15,000
Peace Board	5,000
Committee on Evangelism	
and Church Extension	4,250
Committee on Aged Ministers	
and Missionaries	1,500
Public Morals Board	900
Social Order Committee	300
Stewardship Committee	200
Education Board	100
Ministerial Training	
Committee	50
Sunday School Publications	
Subsidy	3,000
Fixed Charges	6,500
Reserve	3,000
	\$119,800

NORMAN E. YOUNG,
Secretary of Stewardship and Finance.

QUAKERDOM AT LARGE

The May issue of *The American Magazine* carries a story about the Society of Friends. It is entitled "Friends of the World."

* * * *

Rufus M. Jones is improving from his recent illness. "He is enjoying reading . . . and is just as alert as ever," writes his daughter, Mary Hoxie Jones.

* * * *

Marion S. Cole, Headmistress of Lincoln School, Providence, Rhode Island, is representing the Headmistress Association of the East on the National Council of Independent Schools.

* * * *

The Friends Committee on National Legislation urges the defeat of H. R. 2286, commonly known as the Dolliver Bill. It would prevent one from becoming a citizen who refused the oath to bear arms. Your Congressman should hear from you.

* * * *

Hiram Hilty and family, who for five years have been in charge of Friends work in Cuba, stationed at Holguin, have returned to this country and will continue to make their home here. Their successors have not yet been appointed.

* * * *

About \$6,000,000 of the \$60,000,000 which American Overseas Aid-United Nations Appeal for Children aims to raise through its current drive is expected to go the American Friends Service Committee for its specific food relief services.

* * * *

Willistown Meeting, near Philadelphia, will observe the 150th anniversary of their meetinghouse on May 22. Members of the Friends Historical Association were given special invitations to attend. All Friends are welcome. For further information write Virginia Walker, Swarthmore, Pa.

* * * *

Elsewhere in this issue is a reproduction of an ad placed in the *New York Times* and other large newspapers by the American Friends Service Committee. In two days the A.F.S.C. had received one thousand replies. Friends everywhere are asked to consider placing it in their local newspapers.

* * * *

Bernard G. Waring of Philadelphia was the speaker for the opening of the Des Moines Regional office of the American Friends Service Committee

on May 1. Roy Clampitt, Myra Lou Williamson, and Cecil Hinshaw also participated. Co-chairmen of the Branch Committee are Oscar W. Johnson and Jay Newlin.

* * * *

There are several nuclei of new Friends' groups in several areas in Texas which would appreciate visits from concerned Friends. The Fellowship Council is looking for Friends to undertake such visits. Those planning to travel in that area, please get in touch with the Fellowship Council, 20 South 12th Street, Philadelphia 7, Pa.

* * * *

The death of Henry Coffin Fellow, in Portland, Oregon, on April 20, at the age of ninety-one years, points an important era in the history of Friends University, at Wichita, Kansas. "Uncle Henry" has sung his poetic way into many hearts. He was for years curator of the Friends University museum and was previously a teacher in Friends University.

* * * *

Leslie and Blanche Shaffer returned to the United States from London, England, on April 27. During March and part of April they visited Friends in Germany, France, and Switzerland. Leslie Shaffer is returning to his former position as executive secretary of the Friends World Committee, American Section, and the American Friends Fellowship Council.

* * * *

Harold Chance returned recently from Jamaica, where he was guest speaker at the Jamaican Yearly Meeting. The island has quite a Quaker history. It was captured for the British by Admiral Penn, William Penn's father, and was settled by Friends from England. At one time there were as many as ten thousand Quakers on the island, although most of them disappeared,

* * * *

Harry T. Silcock, who has been visiting Friends in China since last December, arrived in Japan on March 26. He has been with Friends in Japan for five weeks, returning to this country on May 12. The Friends World Committee is arranging opportunities for him to share his experiences among Friends in China and Japan with Friends across this country. On June 25, he will return to England on the Marine Shark, accompanying the group of Young Friends who are planning to caravan abroad this summer.

The Service Committee is one of twenty-six member agencies of the Cooperative for American Remittances to Europe, Inc. (CARE). Our Committee would like to encourage individuals who wish to send packages to friends overseas to take advantage of the inexpensive yet well-packed boxes made up and delivered by CARE. Delivery is now guaranteed in Austria, Belgium, Bulgaria, Cyprus, Czechoslovakia, Eire (Ireland), Finland, France, Germany (American, British and French Zones and all of Berlin), Britain, Greece, Hungary, Italy, Netherlands and Poland.

* * * *

Louisa Jacob and Emma Cadbury sailed on April 29 for Germany and Austria, respectively, where they will visit among Friends and friends of Friends. Louisa Jacob taught for many years at Westtown, and has given invaluable services in both Germany and Austria. More recently she has served as hostess at Sky Island Hostel for newcomers to America. Emma Cadbury, chairman of the Wider Quaker Fellowship, found her way very quietly into the hearts of those who entered the doors of the Vienna Center during the years before World War II.

NEWS OF OUR MEETINGS

A series of meetings held recently at Middle River, Iowa, was conducted by William Murphy, assisted by Herschel Mendenhall and his wife, who have charge of the Meeting there. The meetings were well attended and much interest was manifested. Herschel Mendenhall and wife are also engaged in part-time work at William Penn College in business management.

* * * *

The Long Lake Meeting near Traverse City, Michigan, reports that work has been resumed on the church basement and is progressing nicely. All help so far has been donated. The birthday calendar made last fall netted \$362.35 which was added to the rest of the building fund. During the calendar year of 1947, two hundred pounds of clothing and food, besides \$107, were sent to the Friends' Service Committee. Two hundred, thirty-two pounds also were sent prior to February 16 of this year, and \$22 was spent for Ralston cereal for European children. Merle Davis' African pictures and lectures were greatly appreciated by the small

group who braved the first bad storm of the year last fall to attend. A Christmas program was well attended, as were the special Easter morning and evening services just past. Pre-Easter services were held from Palm Sunday to Good Friday. While attendance was not large it was felt that the inspiration received will be felt beyond the limited group present.

* * * *

Observing National Family Week and "Go to Church Sunday" the Plainfield, Indiana, Meeting had Dr. Louis Brown Matthews of Franklin College as speaker on May 2. Dr. Matthews, who is a former missionary to Argentina, was speaker for the series of church-night suppers held during the winter and early spring. Other discussion leaders were Charles Merrill Smith, minister to students of the Wesley Foundation at Purdue; Mildred White, missionary to Palestine, Friends School, Ram Allah, for many years; and Percy M. Thomas, secretary of Evangelism and Church Extension for the Five Years Meeting.

Matters pertinent to deep, effectual, spiritual living were considered in a series of evening meetings led by Percy M. Thomas following the mid-week church night event. The West Newton choir, under the leadership of Betty Fields, and the Plainfield orchestra, under Chester Drake, presented a program of music at one mid-week supper meeting. Large groups attended, including many young people and children, and much good came from discussion. William Hendrickson, young member of the Meeting, has been named choir director. The Easter music was presented under his direction.

* * * *

A missionary rally was held in the Friends Church at Winchester on April 1 for the members of the Meetings in Winchester Quarterly Meeting. Lillian R. Chant, Quarterly Meeting missionary chairman, presided. The morning session opened with singing and devotions by Kenneth Pickering. Short reviews from *American Friends in World Missions*, by Christina Jones, were given by Mary Harrold of Cowan; Achsah Davis, Winchester; Hazel Macy, Jericho; and Clara B. Johnson of Lynn. Naomi D. Pyle of Muncie conducted a class on methods in missionary education.

A symposium on missions was conducted by Kenneth Pickering, Francis Brown, and Franklin Chant on Jesus' concept of missions, Paul's concept, and my own concept. Howard and Margaret Yates of Hillsboro were present and told about their call to Christian work. They will go, in the fall, to Rafter Chapel in Monroe County, Tennessee, where Howard Yates will be pastor.

Special music was given by Ruthanna Pickering and Elizabeth Cates. Nora Thornhill presented the special needs of the different mission fields. This was followed by a period of prayer. David F. Siemens of Fort Wayne, foreign secretary of the Missionary Church Association, gave an inspiring message. Seventy attended the two sessions. There was a sack lunch at noon, with Winchester Friends providing the coffee and dessert.

HORIZON

Interested readers should write the Federal Council of Churches, 297 Fourth Avenue, New York, for their recent statement, "A Positive Program for Peace." It has been presented to President Truman.

* * * *

"The Iron Curtain" is declared by many able American leaders to be inimical to the interests of peace with Russia. Those concerned should write Eric Johnston, Motion Picture Association of America, Inc., 28 West 44th Street, New York.

* * * *

Discovery in Palestine of the earliest known manuscript of the entire Biblical book of Isaiah from the Old Testament was announced by Professor Millar Burrows of Yale University, director of the American School of Oriental Research at Jerusalem.

* * * *

Declaring universal military training is a preparation for the "sin" of war, *The Catholic Worker*, a monthly newspaper, called for "a mighty crusade of Catholic conscientious objectors who will refuse induction" and who will follow Christ "in the way of non-violence, in love for all mankind."

* * * *

A white cross atop a steel building stands as a tribute both to Christianity and the atomic age in peaceful Supai Village—Arizona's Shangri-La—at the bottom of the mile-deep Havasupai Canyon on the southwest edge of the Grand Canyon. Sounds of rejoicing echoed against the almost inaccessible walls, for at last the Supai, who centuries ago fled into the canyon to escape from warlike Apaches, had a church of their own. The church is a two and a half ton quonset hut flown in sections into the chasm by helicopter.

* * * *

It is reported under a Wichita news release that fully 3,500,000 bushels of wheat will be sought this fall for the wheat belt's "Friendship Train" of 1948, the Rev. John D. Metzler of Chicago, director of the Christian Rural Overseas Program, announced. Scheduled to start

steaming east in October in five sections emanating from Kansas, Oklahoma, Texas, New Mexico, and Colorado, the Southwest's contribution toward relief of hunger in Europe would greatly surpass any previous effort if the goal is reached.

* * * *

Aimed at helping Protestant churches develop and administer a "unified religious radio ministry," a Protestant Radio Commission was formed in New York City at a meeting of forty church executives. The Commission will also provide technical counselling services to state, city and local councils of churches; sponsor national network religious programs; represent Protestantism on inter-faith broadcasts; serve as liaison between the churches and the Federal Communications Commission; and seek to develop "intelligent radio listening on the part of church people."

IS WOMAN SUFFRAGE INVALID?

By H. WILLARD JONES

Recently the Schenley Distillery Corporation has come out with a large advertisement in many of our newspapers and magazines, implying that the Eighteenth Amendment was invalid because it was put over while the soldiers were away in World War I. This is an old saw and has been used repeatedly by the liquor people. The fallacies of their argument have been pointed out time and time again, yet they continue on in the same old way.

By way of comparison, let's look at another of the amendments to the Constitution of the United States. Article Nineteen of the Constitution of the United States, which is the Woman's Suffrage Article, was submitted by Congress in June, 1919. It was proclaimed August 26, 1920. That amendment provides as follows:

Section I. The right of the citizens of the United States to vote shall not be denied, or abridged, by the United States or by any state on account of sex.

Section II. The Congress shall have power by appropriate legislation to enforce the provisions of this article, that is, the Woman's Suffrage Article.

Now the Eighteenth Amendment was submitted December 3, 1917, and was proclaimed January 29, 1919. If the Eighteenth Amendment to the Constitution of the United States was invalid because it was adopted during the absence of soldiers in World War I, the same thing applies to Article Nineteen which is the Woman's Suffrage Article. It would seem, then, that if the liquor traffic wants to maintain the integrity of its position concerning the Eighteenth

Amendment, it ought also to involve the Nineteenth Amendment.

They probably will not do that because they do not want to incur the anger of the women of America. They are satisfied to go on fighting for their subsistence, and their existence, as they fight against the Eighteenth Amendment and any possibility of its return. We want to point out the fallacy of their argument, however, and also to suggest that if the Eighteenth Amendment was invalid because it was adopted during war times, then the same thing also applies to the Nineteenth.

CONTRIBUTORS

ELMER HOWARD BROWN — Minister Friends Meeting, Clinton Corners, New York.

MERLE L. DAVIS—Administrative Secretary American Friends Board of Missions, 101 South 8th Street, Richmond, Indiana.

MARY BYRD GARVER—Cambridge City, Indiana.

FLETA PIERCE NEWLIN — Kokomo, Indiana.

ERMIN C. PERISHO — Minister to the Indian Mission, Wyandotte, Oklahoma.

FREDERICK B. TOLLES — Librarian, Friends Historical Library, Swarthmore, Pennsylvania.

BIRTHS

AGAN—To Virgil and Helen Agan, a daughter, Beth Ann, on December 29. All are members of Plainfield, Indiana, Meeting.

EIKENBERRY — To Seth and Dorothy Jane Eikenberry, a daughter, Mary Catherine, in Indianapolis, 3rd month, 3.

LINDLEY—To L. Eldon, Jr., and Louise Yoder Lindley, Media, Pa., a daughter, Ann Ellen, on March 19.

PEACOCK — To Ashton and Mary Peacock of Plainfield, Indiana, Monthly Meeting, on January 5, a daughter, Alice Marie.

WOOD—To G. Hallock and Jane Richie Wood, a daughter, Cynthia, on April 28, at Ann Arbor, Michigan.

MARRIAGES

HUNEKE-HAWORTH — Pauline De Haworth, daughter of E. I. and Zella Haworth of Alva, Oklahoma, to Harold Huneke, son of Mr. and Mrs. A. H. Huneke of Alva, in the Friends meetinghouse, on April 23, with the pastor, Allen Bowman, officiating.

ARMENOFF-MITCHELL — Madelyn Mitchell to Carl Armenoff on April 4, at First Friends church in Indianapolis, with Herbert Huffman officiating.

DEVOE-GAULT — Eunice Gault to David Wilson DeVoe, son of Wilson and Lucy Ethel DeVoe, second month, 29, at First Friends church in Indianapolis, with Herbert Huffman officiating.

DEATHS

BOWLES — Myra C. Bowles, aged eighty-eight years, at the home of her daughter, Alice B. Wagner, in Wichita, Kansas, on January 28. She was an interested member of University Friends church. Surviving are her daughter, Alice B. Wagner; two sons, C. Wendell and J. Walter; ten grandchildren, and nine great grandchildren; three sisters, Ella Jessup, Mary F. Sibbitt, and Melissa Moore. Services were conducted by Charles Lampmann.

CALVERT—Cecil Kirk Calvert at Indianapolis, Indiana, 4th month, 19. He graduated from Earlham College in 1908, and became nationally known in water purification and stream pollution work. Surviving are his widow, Agnes Hunt Calvert of Indianapolis, and a daughter, Agnes Calvert Hole, and grandson, Benjamin Calvert Hole, of Madison, Wisconsin.

COFFIN—Joseph Elmer, son of Henry and Avis Smith Coffin, aged seventy-two years, on April 1, of Pleasant Plain, Iowa. He was united in marriage with Ida May Waters, and spent his entire life in Pleasant Plain community, where he was an active member of the Meeting. Surviving are two daughters, Ruth Perisho of Wyandotte, Oklahoma, and Marie Perisho of Caldwell, Idaho; three sons, Owen of Sloan, Iowa, Hervey of Fairfield, and Willis of Boise, Idaho; two sisters, two brothers and six grandchildren. Services were held in the Pleasant Plain meetinghouse, conducted by the pastor, Leslie McCargar.

CURTIS—Jane L. Curtis of Glencoe, Illinois, wife of Henry H. Curtis, on April 24. She was a member of Evanston Monthly Meeting. She was the mother of John H. and David L. Curtis, sister of Arden B. Lapham, Edward M. Lapham, and Edna Lapham Hunt.

HADLEY—Clifford Hadley at Danville, Illinois, on January 31. He was the son of Lindus and Mary E. Hadley, a member of Rush Creek Meeting and presiding clerk of Bloomingdale Quarterly Meeting. Besides his wife, Osa, he leaves one daughter, Eunice; a son-in-law, Keith Brown; two grandsons, a granddaughter, and a brother, Joel, of La Grange, Illinois. Services were held at Rush Creek on February 2, with the pastor, Ruth Lindley Isaac, in charge.

NEWBY—Mabel E. Newby, wife of Ivy Newby, on April 21, in Indianapolis. Surviving are a daughter, Juanita Stanley of Plainfield, Indiana; two sons, Walter E. of Dallas, Texas, and Edward L. of Thorntown, Indiana; one sister, Mrs. Fred Calbert of Dallas. Services were held in the Plainfield church on April 21, burial being made in the Plainfield cemetery.

OLIPHANT—John H., on March 8, at his home in Oakland, California, following a long illness. He was born in Winona, Ohio, in 1897, the son of William and Ellen Zan Oliphant, and a birthright member of Friends in Ohio. He was united with Friends Memorial Church in Berkeley after going to California. Surviving are his wife, Alice M.; a daughter, Ruth O. Keith, of Fairfield, California; a son, Howard, J. Jr., a student at Milwaukee; a sister, Beulah Oliphant of Lansdowne, Pa.; and a brother, Arthur, of Winona, Ohio.

PLUMMER—Margaret Harvey Plummer, aged forty-two years, on February

9, at the home of her parents, Mr. and Mrs. Albert Harvey in Plainfield, Indiana. She had served many years as assistant cashier of the First National Bank in Plainfield. Services were held in Plainfield. Surviving besides the husband and parents are a sister, Mrs. Harold Wand of Columbus; three brothers, Charles Harvey of New Augusta, Jesse Paul Harvey, Indianapolis, and Robert Harvey of Plymouth.

POPE—Dr. Clinton M. Pope on April 11, at his home in Newton Highlands, Massachusetts. He was the son of Nathan O. and Alice M. Pope, and was born in Windham, Maine, in 1880. He was united in marriage with Hilda Thompson; a daughter, Lois, and a son, Richard, were born to this union. He was active in community affairs. Services were conducted by Frederic Groetsema assisted by George A. Selleck. Surviving are the wife; the daughter, Lois Pope, and three grandchildren.

RUNNION — Harold James Runnion, infant son of Harold and Ruth Runnion, of Van Wert, Ohio, for whom graveyard services were conducted by Harry M. Kreider.

THOMAS—Dr. Clarkson B. Thomas in Plainfield, Indiana, on March 13, at his home. His early schooling was in Sugar Grove Friends School and at Barnesville, Ohio, Boarding school. He was chairman of the board of ministry and counsel of Plainfield Meeting. Survivors are the widow, Artelia Tomlinson Thomas; one daughter, Phyllis Hale of Bainbridge; three sisters, Eva Carter of Plainfield, Rachel Barker of Westfield, and Alphia Thomasson of Aurora, Illinois. Services were held in Plainfield church with burial at Plainfield.

STANTON—Edmund C. Stanton at Bethesda, Maryland, April 8, aged seventy years. He was the son of Daniel E. and Rebecca D. Stanton, a native of Barnesville, Ohio, graduate of Friends Boarding School there and of Westtown, and a life member of the Society of Friends. He was on the staff of the office of supervising architect, Public Building Administration, until his retirement. He was a trustee of Florida Avenue Meeting, Washington, D. C., and a member of the permanent board of Baltimore Yearly Meeting. A memorial service was held in the meetinghouse. Surviving are his wife, Sina M. Stanton, and two sons, Dr. Henry E. Stanton of the University of Chicago, and Dr. Alfred Stanton of Rockville, Maryland.

HELP BUILD A COLONY

Families with Quaker background are needed in an Iowa county seat of five or six thousand population to build up a Friends' Meeting. The church building and parsonage are free of debt but membership is small and aging. There is ample room in the community for farmers, carpenters, painters, paper hangers, shoe repairmen (experienced or inexperienced and perhaps handicapped), doctors, dentists and others. The Pastor, Roy E. Philby, has the consent of the membership and the Iowa superintendent in this project, and any interested person will receive full cooperation if they will communicate with him at 217 Keck Avenue, Aurora, Illinois.

OFFICE SECRETARY DESIRED

Office Secretary desired in Friends World Committee office in Philadelphia—shorthand and typing necessary; interesting work with Friends abroad; five-day week. Write Hannah Stapler, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa.

OFFICE SECRETARY

WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary \$1,900 to \$2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

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ENCYCLOPEDIA OF AMERICAN QUAKER GENEALOGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Genealogy* are available at the Friends Book and Supply House, although the supply of some of the volumes is limited. Volume I contains records of Monthly Meetings in North Carolina; Volume II records of Monthly Meetings in Philadelphia, eastern Pennsylvania and two Monthly Meetings in New Jersey; Volume III records of Monthly Meetings in New York City and on Long Island; and Volumes IV and V records of Monthly Meetings in Ohio, western Pennsylvania, and one Monthly Meeting in Michigan. Write to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana, for further information about these volumes.

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LOCAL MEETING DIRECTORY

- ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.
- ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.
- BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).
- BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.
- CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.
- CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11th Street," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.
Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.
57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.
- CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.
- DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.
- DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.
- DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.
Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.
- GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.
- HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.
- HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30. Cecil E. Haworth, Minister.
- INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.
- KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.
- LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.
- LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.
Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.
- LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east

THE AMERICAN FRIEND

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- of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.
- MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone PI. 2960.
- MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.
- NEWBERG, OREGON
Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.
- NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.
- PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spittler, co-ministers.
- ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.
- ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.
- SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.
- SEATTLE, WASHINGTON
Memorial Meeting, 6515 Twenty-fourth Avenue, N. E., (Temp) VE 1657. Meeting for worship 11 a.m., led by W. B. Hanson.
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.
- WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.
- WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

BUCK HILL BULLETIN

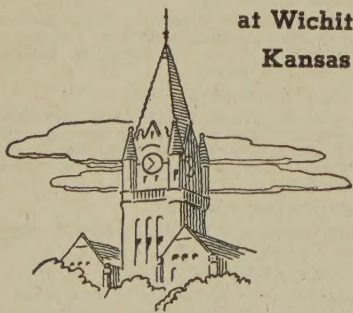
A little incident of a week or so ago will interest our readers. A prominent banker of near-by Stroudsburg was lunching at the Inn and as he came into the lobby he espied two Chinese gentlemen. Thinking they were strangers in a strange land, he courteously spoke to them, asking if he could do anything to help them, etc. No, they had driven up from Washington for the day and were going back that evening. They had a pleasant talk and appreciated the banker's interest and said so. Later the banker inquired who they were and was "flabbergasted" to learn it was the Chinese Ambassador to the United States, the Hon. Wellington Koo, and his good-looking secretary. Mr. Koo is an old guest of the Inn and drove up to arrange for accommodations during the Easter Holidays. "Who's Who" says, "He was the most brilliant student in the history of Columbia University." He holds many honorary degrees and important positions in China and in international affairs and has been Ambassador to the United States since January of 1946. The last time he was with us he was Ambassador on his way to England.

THE INN BUCK HILL FALLS, PA.

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ROBERT BURNS

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—PLATO, Republic

For information and catalog address:

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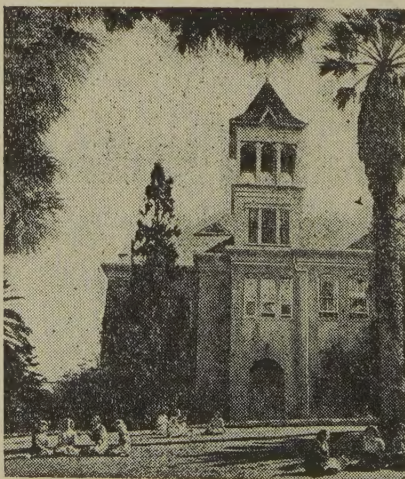
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Sufficient applications have now been received to fill all places to be made available for next fall by graduation this spring. A waiting list is being established from which applicants will be accepted for vacancies which may open up.

Children of Friends are given preference on the waiting list if application is made for the First or Second Class. Friends are encouraged to take action promptly.

For a catalogue and application blanks address:
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